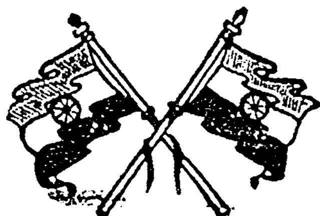
SINGBHUM.

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Tarapada Sarangi.

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FOREWARD.

Iindia has achieved independence and we are now a free people. Our mind should now be free and we must find out unity in diversity and learn to think in the terms of India. The Indian national Congress is pledged to Provincial redistribution on linguistic, cultural, economical and administrative consideration. Bapujee has advised us to settle the boundaries amicably. This is only possible if we follow Mahatmajee's great ideal of Truth, Justice, and Nonviolence and be not carried away by the mentality and impulse of grabing lands. Singbhum's case is unique. The existance of Jamshedpur the great industrial city in Singbhum has naturally affacted the eyes of the more powerful neighbours—Bihar and Bengal. They are claiming Singbhum without caring for Truth, and Justice. History, Truth and justice are being ignored and each of the above provinces is trying to beat her drum as loud as she can with intent to snatch the District from the neglected Oriyas, the children of the soil.

This booklet is written with an idea that it will give a light into the actual state of things and with a hope that Truth, and Justice will ultimately prevail and Singbhum will find once again its rightful place in the Province of Utkal.

Jamshedpur, 1-2-48. *Mrityunjay Dash,*
Pleader

INTRODUCTORY

Since Pouranika days upto British period Singbhum as it is now constituted had only two states—Singbhum and Dhalbhum, Aini Akbari, Madlapanji, J. N. Sarker's studies in the Maughal Empire and other Persian records and eminent Historians are of opinion that both the states were dependent Chiefs under Utkal Gajapatis. These states had never any historical or political connection with Magadha or Banga. The ruling families of both the states are Oriyas Some people say that they came from Rajputna. These foreigners have accepted the Oriya language, customs and manner as thier own and have appointed Oriya Brahmins as thier Priests and Gurus ; this goes to show that the District is an Oriya tract. Sri Sri Aditya Pratap Singha Deb Ruler of Seraikela observed in his presidential address of the 9th session of the Singbhum Utkal Sabha held on 27. 5. 34 at Khairpal :—"Only about 70 years back it was in the Province of Orissa and it was a part of Orissa cannot be denied by any person .... The histories of the Singha Rajas used to be written in Oriya and only Oriya used to be taught in the schools etc."

We shall prove from hard facts in the following pages now the whole District of Singbhum is an Oriya tract—Historically, Geographically, Linguistically and Culturally.

SITUATION

The District of Singbhum is situated between longitude 85 and 87 East of Greenwitch and between latitude 22 and 23 North and South.

AREA AND POPULATION

Area—3,905 sq miles, Population—1,144,717 (1941 Cencus)

GEOGRAPHICAL POSITION

The District is bounded on the east by Midnapore ; on the South by Mayurbhanj, Kenjhar and Bonai States ; on the west by Gangpur state and the District Ranchi ; and on the north by the Ranchi Manbhum Districts ; by the Kharswan and Seraikella states which are wedged in between Singbhum and these two Districts and by the Keraikella state which is held by Raja of Seraikela (Singbhum District Gazetteer Page 2).

In the fitness of things it should be mentioned here that the northern boundary of the District consists of long and high impassable mountainous ranges stretching right from the border of Gangpur upto the border of Bengal. These ranges have separated the District from the rest of present Chotanagpur Division. These ranges are known as

Tebo Hills, Dalma hills, Sargurum hills and Dampara hills. It is with much expense and difficulties three passes have been opened one at Tebo, the other at Dalma and the third at Gudum.

When we examine the boundary areas of the District we find that the Oriya states of Gangpur. Bonai, Keonjher, Seraikella, Kharswan and Mayurbhanj form most of the boundaries. From 1. 1. 48 all the above states except Mayurbhanj have completely merged in the Province of Orissa Mayurbhanj is also expected soon to follow the route. So the Province of Orissa form most of the boundaries

The thana of Gopiballavpur in Midnapore District form the Eastern boundary. This thana has been declared by the Simon Commission to be a purely Oriya area and was recomended for inclusion in Orissa, but has unfortunately not yet been transferred to the Province of Orissa. Further east lies south-west Midnapur an area always claimed by Oriyas for inclusion in Orissa

The Perganas of Barabhum and Patkum forming a part of the northern boundary are Oriya areas and always claimeed for inclussion in Orissa. Sterling in his accounts of Orissa proper, published in Asiatic Researches 1825 Vol XV Chap V describes Barabhum as a dependant Chief under the Zemindar of Mayurbhanj and remarks that the northern

of Mayurbhanj and remarks that the northern boundary of Orissa "extended from a line drawn from Tribenighat above Hugli through Bistupur to the frontier of Patkum on the north." Rai Manmohan Chakrabarty Bahadur also in his notes on Geography of Orissa in the 16th Century on the basis of AiniAkbari shows Barabhum to be a mahal under Jaleswar Sarker included in Orissa.

The geographical position of the District clearly indicates that the District is surrounded on all sides mostly either by the Province of Orissa or by some areas which might under a different scheme be more naturally united with Orissa.

HISTORICAL

Commencing Puranik days Singbhum was regarded as a part of Utkal **Desha** (Skanda Purana Utkala Khanda Chap. VI 27th Sloka). We find also that Kalidasa the famous poet writes in his great work 'Raghubansa' Singbhum to be a part of Utkaladesha (4th Sarga slokas 35, 36 and 37). Sankalpa with which begins every Puja or other ceremonial rites of the Hindus throughout the District conclusively establishes that Singbhum is a part of Utkaladesha. It runs as :—

दक्ष पृथियां जम्बुद्वीपे भरते सदाइ भारतवर्षे उत्कलेदेशे etc.

Translation :—"On this earth in the Jambu island in Bharatbarsa, in Utkala Desh etc."

Sterling in his Asiatic Researches vol XV Ch. V in 1825 gives an account of Geographical. statistical and historical of Orissa proper and shows from translations of Persian statements (Aini Akbari) that in the Province of Orissa were included the Singbhum and Ghatsila Zemindaries.

R. D. Banerjee's History of Orissa vol I Ch. also includes Dhalbhum and Singbhum in Orissa as part of the High lands of Orissa called Khinjali in ancient times.

Rai Jogesh Chandra Bose Bahadur in his history of Midnapur Ch. I concludes that the "Udradesha" consisted of the modern Chotanagpur Division, Feudatory states of Mayurbhanj and Keonjhar, the western portion of Midnapur District and the southern portion of Bankura District Subsequently the "Udradesha" was co-extensive with and became known as "Utkaladesha."

F G. Pargiter Esqr. I. C. S. also supports this view in J. R. A. S. vol. LXVI parts I and II where he says that "Udra" in ancient time consisted of the western part of Midnapur, the eastern part of Singbhum, the modern District of Manbhum and perhaps the southern portion of Bankura.

Mr. H. Ricket member Board of Revenue writes in his Sambalpur in 1855 (Bengal Selection 20) —"In 1751 Alibardi Khan, the Nawab of Bengal ceded the province of Orissa retaining only the

northern portion of it roughly demarcated by the river Subarnarekha which comprise the modern District of Midnapur and Bankura and eastern portion of Singbhum."

The Kabuliyats executed by Raja Ramchandra Dhal dated 27th August 1805, by Raja Baikuntha nath Dhal dated 15th December 1821 and by Raja Chittreswar Dhal II of Dhalbhum in the year 1829 describe Pergna and Zemindary of Dhalbhum as part of Orissa & used to be administered by the Commissioner of Cuttack.

The Kabuliyat of Raja Cittreswar Dhal runs as follows :—

"I Raja Chittreswar Dhal Son of Ramchandra Dhal (deceased) Zeminder of Pergna Ghatsila......in the Thanadari of Balarampur Zila Midnapur Province Orissa .... having attained mojority I petitioned that a settlement might be made with me, on which a report was, on 21st May 1829 made to the local Commissioner of Cuttack who in his letter dated 4th June 1829 ordered the required Settlement to be made."

Dr. Griarson also includes major portion of the District within Oriya speaking tracts

Dr. J. N. Sarker in his "studies in the Moughal Empire" describes Zemindar of Ghatsila (Ghatsila being the headquarter of Dhalbhum at that time) as a dependant Chief of Mayurbhanj Raj.

Bhauejabansa malika also describes Raja of Dhalbhum as a feudatory of Mayurbhanj. Feudatory states Gazetteer, Mayurbhanj portion page 239 says that Tarab Haldipukur which originally belonged to Raja of Mayurbhanj was given to Raja of Dhalbhum of which it now forms a part.

The Commissioner of Chotanagpur Division in judgment in Revenue Appeal no 5 of 1887 dated 6. 9. 1887 finds :—"I think it is questionable whether Dayabhag is the 'Lexloci' for Dhalbhum was originally in Orissa where Mitakshara Law prevails."

So historically the whole District of Singbhum including Dhalbhum formed part of Orissa from Puranic days till the early British rule.

FORMATION OF THE DISTRICT

Between the years 1830-34 during **Kol** rebelion Jadunath Bhanja Deo Maharaja of Mayurbhanj handed over the administration of 4 pirs of Lalgarh, Aunla, Thai and Bharbhariya (Feudatory States Gazetteer Mayurbhanj portion page 239). Of the present 25 pirs of Kolhan Government state 16 northern pirs belonged originally to Porahat State, 4 to Mayurbhanj state 1 to Kharswan state and 4 to Seraikella state (Singbhum District Gazetteer page 46) Kolhan as constituted was brought under British control in 1833.

Porahat or Singbhum State was confiscated in 1858 on account of the rebellion of Arjun Sing and its Revenue administration was made over to the Board of Revenue in 1859 but it continued in other respects to be managed as a Tributory State. It was included in the Singbhum District by Act II of 1892.

Pergua Dhalbhum was permanently settled with its proprietor in 1800 A. D. who exercised police power under the magistrate of Midnapore. In 1833 when the jungle Mahals were broken up Dhalbhum was transferred to Manbhum Division.

In 1848 Dhalbhum was transferred to Singbhum and was placed under the officer in charge of Kolhan Govt. States

ZEMINDARS OF THE DISTRICT

The Zemindar of Porahat was by marriage a distant relation of Sambalpur Raja ; he is also connected with the Maharaja of Mayurbhanj by ties of marriage. The Zemindars of Anandapur, Kera, Bandgaon as well as the Rajas of Seraikela, and Kharswan States are all descendants of the same parent stock of the Raja of Porahat or Singbhum who was all along a dependant chief of the Gajapatis of Orissa.

The zemindar of Dhalbhum is an Oriya Kshatriya as Dhal Kshatriyas are only to be found in Dompara and Jaipur of Orissa. As the history goes one Jagadeo came from Jaipur with orders of the Gajapati of Puri and established the state in Dhalbhum. One of his brothers settled down on his way at Anandapur in Keonjhor State. Under the Moughals Dhalbhum was treated as a Feudatory under the Maharaja of Mayurbhanj (sterling. J. N. Sarkar and Bhanjabhum Malika). The Mohapatra zemindar of Chainpur hails from Bhuyan family and possess the hereditary right of giving Tilak to Raja of Porahat.

All the zemindars of the District i. e. Porahat, Dhalbhum, Kera, Anandapur, Chainpur and Baudgaon submitted a memorial to His Excellency Sir Edward Gait K.C. I.E; I C. S. Governor of Bihar and Orissa in 1916 wherein they declared themselves and their tenants to be Oriyas.

All the zemindars of Singbhum have got Oriya priests and gurus without any exception.

The Vilayati or Oriya year is in vogue in all the Zemindari Serestas and the year begins from Suniya day an occasion which is observed by all the zemindars of Singbhum as in Orissa. All the Zemindars are governed by the Mitakshara school of Hindu Law.

ORIYA COMPLEXION OF THE DISTRICT

"Madlapanji" the chronicle of Jagannath Temple reveals that the basic unit of administration was the "gaon" or village which had a headman or "Pradhan" through whom revenue was collected and order maintained.

This system is still in vogue in Orissa. The Pradhani system still prevails in Dhalbhum and Porahat.

The "Naikalis and Paikalis" Jaigirs of Dhalbhum are owned by Mals and Bhuiyans of Oriya race. The division of Kolhan and Porahat into 'Pirs' is also in vogue in other Orissa states.

From Dhalbhum settlement report we know that there was a "Pattanaiki Dasturi" in vogue in Dhalbhum as the Estate paper were all maintained by the Pattanaiks of Karan caste.

In Land Registration Case dated the 17th June 1887 Late Raja Satrughna Deo Dhabal Deb of Dhalbhum submitted "Dhalbhum is not lower Bengal but it forms a part of Orissa. That the masses speak and write Oriya, the Pandits' Sastras are all written in Oriya Character, the Oriya or Vilaiti era prevails. The Brahmins are of Utkal or Oriya order or shreni and not of Rarha or Barendra Shrenis as of lower Bengal and are Governed by Mitakshara Law."

There are Brahmin "Sasan Grants" in Dhalbhum a peculiarity to Orissa alone.

ECONOMIC UNITY

Singbhum has been intimately connected with Orissa from very early times. George Vansitart wrote in 1767 about Singbhum thus—The "Raja is by marriage a distant relation of Sambalpur Raj; there is a constant correspondence between the two districts and an uninterupted intercourse of merchants. (Bengal District Gazetteer vol XX p 31)

Jamshedpur is nothing but an epitome of Mayurbhanja, the main source of iron ores on which the Iron & Steel works at Jamshedpur mainly depend. Messrs Tata Iron and Steel Company-Ltd. the owners of the Iron & Steel works at Jamshedpur depend on Orissa for all other raw materials viz chromite, manganese, lime stones, coal etc. essential for their workshop.

About 93782 persons of this district were enumerated in the neighbouring Oriya states in the census of 1921; this itself goes to show how the people of Singbhum are economically connected with Orissa.

In this connection we should mention here that all the industrial plants of Singbhum depend for their labour supply mainly on the neighbouring Oriya states.

LANGUAGE

Dr. Grierson in his linguistic Survey of India

said, "Oriya is also the language of most of the district of Singbhum belonging to the Division of Chota-nagpur and several neighbouring native states which fall politically within the same division."

The census report of 1891 says "Oriya is spoken throughout the District."

The census report of 1901 says, "Oriya is spoken over greater part of Singbhum."

The census report of 1911 mentions. "In Sing-bhum there are three languages viz—Oriya, Bengali and Ho. Ho is preeminently the language of Kolhan while Bengali is scarcely spoken outside Dhalbhum. Oriya on the other hand is mainly spoken in Porahat and Dhalbhum."

The census report of 1921 reports— "The Oriya speakers are found in greatest density in the east of the district in Baharagora Police Station ; from that point a belt of mixed population which includes a fair proportion of Oriyas, stretches up north and west to the two Chotanagpur States where the inte-lligentice are Oriyas and the state records are maintained in Oriya. Further west the large village of Kera which is the head quarter of the Thakur of Kera is purely Oriya and Oriyas are found further west again in the estate of the Thakur of Anandapur. Oriya goalas are also found in considerable numbers in the Pirs in the south of Singbhum"

In Bengal Govt. despatch no. 6375 dated 3rd. December 1903 they say "In the district (Singbhum)

2,35000 people speak Munda language named Ho which in course of time will give place to Oriya."

Mr. B. Foley I. C. S Commissioner of Chota. nagpur Division in his memo no. 568J dated Ranchi the 26th March 1919 to the Secretary to the Govt. of Bihar and Orissa writes "on the other hand while touring through the west of Dhalbhum, Kolhan, Seraikela and Kharswan I had always been struck with the Oriya look of the villages. The houses seen to be built in the same way as in Balasore Cuttack, Puri and the Orissa Tributary states. It is, I believe, true that the Bengal elements has unduer influence in Singbhum but I believe the samething will be found in less degree in Cuttack, Balasore and Puri If it is desired to exclude Bengali as much as possible and give more power to the Oriyas it would seem advisable that Singbhum should be transfered to the Orissa Division."

Mr. A. Gurnet I. C. S. Deputy Commissioner of Singbhum in his letter no. 57 P. C. dated Chaibassa the 1st. March 1919 writes. "That Porahat and Dhalbhum are essentially Oriya, when they are not aboriginal is undeniable ; that Oriya is not taught in the schools of these Estates is a great wrong to the people concerned."

Mr. Dippie, Inspector of schools of Chotanagpur Division in his evidence before the 'O' donell Committee said that both Singbhum and Dhalbhum

are Oriya speaking tracts and he had seen things personally while visiting the school of both the Sub-Divisions of the District.

In the fitness of things it should be mentioned here that the 1st Bengali Headmaster of Baharagora M. E. School writes in the log book of the said school as follows :—"Before 1862 it may be said Bengali was practically unknown in these villages then the people spoke in Oriya and the boys learnt Oriya in Oriya Pathsallas. In 1865 a Bengali Pathsala was established at Baharagora and Babu Krishnadhan Rai was appointed its teacher."

Singbhum District Gazetter in page 59 says— "Goalas of Singbhum refused Bengali to be thrust down their throat in 1871."

Bengal District Gazetter in page 82 says "Hindi is taught to the Hos of Kolhan but they do not seem to be favourably disposed towards it, for few of the Mankis and Mundas who have learnt Hindi are trusted by their raiyats."

Very truly, therefore, Deshratna Rajendra Prasad on 20. 12. 47. in the Hindi Sahitya Sammelan at Patna admits Singbhum and Dhalbhum to be non-Hindi speaking areas and adds that there are four or five millions of aboriginals is Chotanagpur to whom Hindi is not intelligible.

CENSUS

Oriyas have all along challenged the census figures to be genuine. The 1931 census was prepared under most strained circumstances in Singbhum ; this was just before the sitting of the 'O' Donnel Committee.

To defeat the Oriya move for transfer of Singbhum to Orissa all sorts of illegal tacties were applied. A huge caste of doubtfuls (speaking doubtful language) numbering 132980 was rather manufactured, a caste quite new in the annals of census operation. As against Oriyas Bengali—cum—Bihari figures were shown without giving the committee a chance to look minutely to the Bihar's claim to retain Singbhum.

As the census report of 1941 does not show the caste and linguistic figures we have to depend on the figures supplied by the report of 1931.

The figures for the years 1891, 1911, 1921 and 1931 are as follows :—

	1891	1911	1921	1931
Oriya speaking—	1,14,402—	1,24,593—	1,40.821—	1,71,887
Bengali speaking—	1,06,656—	1,05.584—	1,23.007—	1,47517
Hindi & Urdu speaking—	25,842—	34,323 —	53,909 —	81,047

It is evident from the above figures that Oriya speaking people are always more in number than either the Bengali speaking or Hindi and the Urdu speaking people.

Let us now scrutinise the different figures. The census report of 1931 records 81047 as Hindi and Urdu speaking people. The Urdu speaking people the mahommedans ought not to have been included in the figure. Every province of the Indian Union has got mahommedans who have got a distinct culture of their own and language distinguished from Hindi.

Thus if the numbers of the mahommedans numbering 43233 be deducted from the total Hindi & Urdu speaking people we get 37,814 as Hindi people. These Hindi speakers include 7106 Khota Bangla speakers (census report 1911 vol 5). The number comes 30,703. The increase in this figure is due to immigrants from Chhatiissh Garh to Jamshedpur (vide census report 1921 page 209).

These 30,708 Hindi speakers include people from Bombay, Punjab and Rajputna as well U. P. who have come to Jamshedpur for service only and have not made the Disttrict their home.

In rural villages the number of Hindi speaking people is insignificant and even in the Town Hindi speaking people from proper Bihar who come to

the Towns will hardly exceed 2000. So Bihar's claim to retain Singbhum is simply absurd.

We come next to Bengali figures. As Bengali officers were always at the helm of census operations in the District there has always been a very serious attempt to increase the Bengali figures.

The census report of 1921 vol VII page 214 admits "Bengali speakers increased by 14000 or 15·3 per cent is mainly due to a number of Bhumijes being returned as Bengalees."

The census Superintendent of 1931 remarks— "as there were more numb r of Bengalee enumerators Bengalees have got more advantage than the Oriyas in the census operation."

Before 1862 Bengali was unknown in Chalbhum. Oriya was taught in Pathsalas and all the zemindari records were maintained in Oriya but since 1865 the Bengalee manager of Chalbhum in concurrence with the Govt. Bengalee officers have always tried to minimise the figures of Oriya population and to increase those of the Bengali speaking. It will be evident from the following two instances. In Baharagora thana there were 14550 Oriyas in 1921 and the number came down to 10744 in 1931 and in Kalikapur thana the number of the Oriys in 1921 were 8 24 but it came down to 5666 in 1931. It shows the population of other communities increased and that of the Oriyas decreased.

In fact many of the Bhumijes and Santals reading Bengali and many Oriya speaking people have been shown as Bengali speaking to swell their number. We come to actual figures if we scrutinise the caste figures of 1931.

Kolhan settlement report (1913-18) pag 33 says "all the functional castes like Kamhars, Goalas. Kumhars and Tantis live amongst the Hos and speak Oriya in addition to Ho. So all these castes should be taken as Oriya. Census report 1921 vol VII part II page 100 says Gonds are peculiar to Orissa, C. P. Oriya Tracts, and Singbhum. According to Bengal District gazeteer vol X page 64 Bhuians has right to offer tika to the Raja of Porahat. They have also similer right of giving tika to the Rajas of Seraikella & Kharsawan. Census report 1921 vol VI page 772 admits Ghasis to be an Oriya caste. Brahmins of this district are all of Utkal order or Sreni.

Kharias are a branch of savars. Mr. B. C Mazumdar in page 14 of his Aborigines of Central India says, that the savars and the peoples of their sub-sections speak Oriya. Rajas or Rajputs have been admitted to be an Oriya caste by the author of Medinipurer Itihas, Gours, Khandayet, Karan, Mahali, Mali, Barik, Bania and Teli are essentially Oriya castes. The figure for Oriya population comes to 2,55,353 when we add the figures for the above Oriya castes.

Census report 1921 vol VII page 100 shows how the Bhumijs are found mostly in Oriya speaking tracts some of them being present in Manbhum where there are also some Oriyas. If we add their number 53053 to the above figures we get a total of 3,03411 for Oriya population.

Total of Oriya castes in Singbhum.

Bhuian—	18273
Gauda—	14071
Kamhar—	17401
Kumhar—	13855
Goala—	35285
Tanti—	38038
Ghasi—	7582
Raja or Rajput—	12977
Oriya Brahmins—	15900
Gour—	46846
Teli—	12188
Kharia—	5870
Khandayet—	2691
Karan—	896
Mahali—	4406
Mali—	3203
Barik—	1323
Bania—	4548
Total—	2,55353
Bhumiji—	53053

Now the aboriginals are 471125.

Ho—	301158
Santal—	108890
Mundha—	50963
Oraon—	10114
Total	471125

And the Harijans are 11502.

Dom—	4444
Hari—	2647
Chamar—	4335
Muchi—	76
Total	11502

When we add the aboriginals, the Harijans, the Oriya population as arrived at and the Hindi & Urdu speaking people we get a total of 8,72085.

Aboriginals—	471125
Harijans—	11502
Oriya population	308411
Hindi & Urdu speaking	81047
Total	872085

To the above number should be added the number of the Kurmes 22406 as Kurmis have got a Kurmali language of their own. Then we get a total figure for non-Bengali inhabitants in the District to be 8944491. Subtracting the above number from the total population of 9,29802 in 1933 we get 35311 as the number of the Bengali speakers in the District.

Of the Hindi and Urdu speakers the Urdu speaking Muhammidans account for 43233 thus leaving 37814 Hindi speakers in the District who comprise of people from C. P., U. P., Bombay, the Punjab, Gujrat, & Marwar.

Now from the above figures of 308411, 35311, 37814 for Oriya, Bengali & Hindi speaking people respectively we must subtract the floating population of Jamshedpur city numbering 8791, 17768, 36722 for Oriya, Bengali & Hindi speakers respectively. Thus we come to 2, 99620, 17543 and 1092 for Oriya Bengali & Hindi speakers respectively for rural Singbhum.

The major portion of this 17543 Bengali speakers consists of service holders of Dhalbhum Estate and employes of Mohubhandar and Mosaboni mines and the Hindi speakers of 1092 consists of Marwari business men, Hindi speaking timber contractors and employes of I C. C. at Mosaboni and Mohubhandar. Taking all the above facts in considerations we come to a microscopic figure for Bengali speaking as well as Hindi speaking people in Singbhum. Hence niether Bihar nor West Bengal can have a claim to Singbhum or to any part of it on linguistic ground.

We cannot close the census chapter without referring to a class of doubtfuls numbering 1,32980, a new creatiom in the annals of census operations

only to defeat the Oriya claim to Singbhum. The above doubtful include Bauris, Ghasis and Pans who are undoubtedly Oriya castes, Pans of Singbhum are linked to Pans of Orissa and they are a caste peculiar to Orissa (Mahatma Gandi's article in Harijan) Census report 1921 vol VI page 772 says that Ghasis are Oriya castes. The India Government administration act schedule XIII Part III says that Pans, Ghasis, Bauris are only to be found in Orissa, Orissa States, Singbhum and South Manbhum. So in the above light class of doubtful should have been in all fairness included with the Oriya figures. One thing more needs mention. In 1941 census several cases were instituted against Oriya Supervisors and Enumarators for entering the Kurmis in the Sadar Subdivision as Oriyas by the Bengali District census officer. Fortunately all the cases ended in acquittal and the Kurmis of Sadar and Gours of Dhalbhum were declared by Cowpetant Court as Oriya speakers.

ADIBASIS

The strongest claim for inclusion of Singbhum with Orissa lies in its Adibasi problem. Among the Adibasis the two major groups are Hos and Santals numbering 301158 and 108890 respectively. The Ho's are intimately connected with the Oriyas and Oriyas alone. Then distribution as a race will bear testmoney to it.

Distribution of Ho's (1931 census report.)

Singbhum	3,01158
4 other District of Chhotanagpur	104
Bihar Proper	nil
Cuttack and Balasore District of Orissa	3740
Keoujhar, Gangpur Bonai, Mayurbhanja, Seraikella and Kharsawan (portions of Orissa)	2,17342

If the census reports are closely studied it is seen that the Adibasis of Singbhum have a tendency to more towards south, that is, the Oriya speaking areas,

In 1881 an many as 10,4249 people born in Singbhum were ennumarated in neibouring Oriya States. This continued all along in all the censuses. In 1921. 93782 people born in Singbhum were ennumarated in adjoining Oriya areas.

Migration of the Adibasis from Singbhum to Orissa is daily in progress. Ho villages have even been set up in Sukinda Estate in Cuttack District. Kolhan Settlement report (1913-18) says at page 23—24 Oriyas form an intrignal part of village administration of Singbhum. Goalas, Bhuians and Gands are the old 'Dikus' of Kolhan. All the functional castes of Ho villages who are Oriya speak Ho in addition to Oriya" Bengal District Gazeteer vol XX remarks at page 39 "Raja Arjun Singh was still at large; his influence among the Kols was great" and at page 26 "According to Col. Daltor

old Hos to!d him that the honour and respect of the Singh Chiefs, but regarded them, till they quarlled, rather as friends and alien than as rulers" For this intimate relation of the Oriyas when in 1803 the Hos entered an agreement with the British they stipulated amongst other things that they would encourage their children to learn Oriya. In fitness of things therefore the Government of India despatch No 6368 of 1913 remarked "In the centre of the District Singbhum 235000 speak a munda language named Ho which in course of time will probably give place to Oriya". Very correctly therefore Lord Curzon's Government recommended for inclusion of whole of Singbhum in the then proposed province of Orissa. From census reports also it is clear that Hos are not to be found anywhere in Chhotanagpur or Bihar but they are traced as far South as Cuttack. So in the interest of the Hos as a race, Singbhum should be amalgamated with Orissa to keep together the Hos at as a compact race under one adminisatrtion.

Now taking into consideration the case of the Santals, they are so widely distributed throughout Bengal, Bihar and Orissa that they cannot be convinientiy grouped in any particular province.

Regarding Santals we are to find out which particular areas are linked up together by social ties Studying locally we find that the Santals of Singbhum

are closely connected with the Santals of Mayarbhanj, Keonjhar, Sariekella, Kharswan, Nilgiri and Balasore portions of Orissa by social ties of marriage. They are also continually migrating to-wards Oriya speaking areas in the south. These Santals have nothing to do with and are not at all connected with social ties with the Santals of Santal Pargana. They have got their own Kinsmen, numbering 309504 in adjoining Oriya areas, with whom they are socially related So Singbhum Santals should be kept under one administration with the Santals of Orissa.

Next in the picture comes the "Mundas", the "Bhumijas" the "Gandos" and the "Bhuyans," They are all piculiar to Orissa Sambalpur has been ascertained as the original home of the "Mundas" where they exist abundantly "Condas" as a race are piculiar to Orissa and are not to be found in any other province. "Bhuyans" and "Bhumijas" were the original settlers of the District.

District (Singbhum) Gazetters declare that the "Bhuyans" were inhabiting the district even before the advent of the "Hos." Ethnologists declare them to be of same family. They are Oriya castes and have still got the right to give "Tika" to the Raja of Porahat and Maharaja of Keonjhar. Keonjhar is their original home, where they have got a compact area as 'Bhuyan Pidha"

The petg. of the Adibasis in different provinces is also an important factor. Their percentage in West Bengal is 5·3, in Bihar 13·5, and in Orissa the petg. is 43. So it is in the interest of the Adibasis that they would naturally like to be grouped with Orissa, where their interests will be preserved as a matter of right.

It is wrong to group the 'Hos' with the "Orans" of Ranchi. Because the language of the 'Hos' as well as of "Santals" and "Mundas" fall within the "Munda" branch of Austro—Asiatic family where as the "Orans" are a branch of Dravidian stock.

ETHNOLOGICALLY

Mr. B. C. Mazumdar in page 14, of his book "Abo igins of Central India" says "The Shabars and the people of their sub-section speak Oriya but have retained in their language many words (specially those used on ceremonial occasions which are of the Kolarian language !) This may be easily detected by examining the language of the Shabars of Ganjam. Though in ceremonial matters the Shabars differ to-day from the Kol people, I am strongly inclined to hold that once there was no ethinic difference between them." This has also been the opinion of all leading ethnologists. Shabars as a race are to be found in Orissa Agency tracts. So it would be best to link the "Hos" with a province, which the Shabars have made their home.

Ethnologists also very distinctly assert that it will be very wrong to associate the Kols ('Hos') with those who are designated dravidians, whom the Kols have always avoided in their social and political relations. Singbhum District Gazetter remarks in page 70. "The only person of alien race, they tolerate and so far as suits their own convenience, associate with, are the "Tantis" (weavers), Goalas (herds men). Potters blacksmiths, who ply respective trades for the benefit of the community ('Hos') But the people most learn their language and generally conform to their customs." This shows how the Oriyas are congenial to the 'Ho' community, where as they rigidly avoid any other settlers in Kolhan.

RACE & CASTE

'Hos', "Santals" and 'Mundas' belong to the Munda branch of Austro-Asiatic family and have nothing to do with the 'Crano' of Ranchi who belong to Dravidian group. There people have also grater social relationship with, social and linguistic affinity with their caste men of the adjoining Oriya tracts. The "Bhuyans," the "Bhumijas," the "Gandas" and the "Shabar" as we have shown are all Oriya people and confined to Orissa alone. Of the non-aboriginal carste the highest in number are "Gandas." Ganda, a caste numbering 45846 is peculiar to Orissa and Orissa alone. Next to them are the 'Tantis'

38038, most of whom are "Pans," who are Oriyas as evident from Mahatmajis article in 'Harijan.' Next are the Goalas numbering 35285. We have quoted above from the District Gazetter, and shown how these people are trusted by the Hos' and speak 'Ho' in addition to their mother-tonque Oriya. Of the other castes, who are all below 25000, the Karans, the Khandayats the Keots, the Rajputs, the Mahalis, the Muchis, the Telis, the Boniyas, the Bariks, the Ghasis, the Hardis and the Doms are all Oriya castes and peculiar to Orissa and outlying Oriya tracts only. The only caste, Kayastha numbering 9647 is peculiar to Bengal and Chamar, numbering 4335 is peculiar to Bihar. They are mostly immigrants to Jamshedpur industrial centre. The caste Brahmins, numbering 15900 in the census report consist mostly of Oriya Brahmins. In the whole District there are about a dozen of "Maithili" and "Kanaujia" Brahmin families and about half a dozen Bengali Brahmin families. The rest are all Oriya Brahmins, enjoying "Brahmottor" lands from Dhalbhum and Porahat estates. The only other remaining caste is "Kurmi," numbering 22463 in the 1931 census They have a "Kurmali" language of their own. They adopt the language of the locality they stay in. There are sufficient numbers of these 'Kurmis' in Keonihar, Mayurbhanj, Saraikella and other parts of Orissa. where they are educated through Oriya medium. It is interesting

to note here that these "Kurmis" have been declared to be Oriya speaking by a competant court at Chaibassa in census cases of 1941 and the 'Gandas' have been declared to be Oriya speaking by another competant court of Jamshedpur in census cases of 1941.

All the above Hindu castes in Dhalbhum, Porahat and Kolhan have got Oriya Goswamis as their 'Gurus' and Oriya Brahmins as their priests. All are also Governed by "Mitaskhara" school of Hindu law.

SOCIAL CUSTOMS AND RELIGIOUS RITES

Almost all the Hindu castes of the District observe the following Oriya social customs a religious rites.

(A) Marriage is performed before the girls attain Puberty, by Oriya priests and Kushandika 'Homa' is not performed in the same day as in Bengal.

(B) 'Punar Bibah' or second marriage is observed when the girls attain the puberty and are sent to father-in-law's house, where a 'Homa' known as "Garbhadhana Homa" is celebrated.

(C) The Shraddha is observed on the 10th. day of a man's death according to "Bajpeya" 'Paddhati,' unlike the 31st day as in Bengal.

(D) 'Pinda' is offered on "Panasa Patra" and not in "Kadali Patra."

(E) The 'anka' of Gajapati Raja is invariably giuen in all the horoscopes.

(F) "Sudasha Brata," "Gamha-Purnima." "Chitou Amabasya," "Indra Puja," "Prathamastami," "Gurubar Osha," "Khudur Kuni Osha," "Shamba Dashami," 'Somanatha Brata," "Rathajatra," "Kumar-Purnima" "Binayak-Brata" and "Makar Sankranti" all peculiar to Orissa are observed by all Hindu castes through out the Singbhum District. The Adibasis of the District also observe most of the above festivals. Some of them namely—"Gomha-Purnima," "Chitou—Amabasya," 'Prathamastami." "Makar Sankranti" and "Rathajatra" are so widely observed by all castes including the Adibasi that all the primary and M. E. School under the District Board are closed on that account.

(G) Almost all the Hindu families worship and read Jagannath Das's Oriya Bhagvat as a part of their daily duty.

ARCHITECTURE

It is evident from the ruins of Benusagar (Koihan) that it was once a centre of art and architecture. Major Tickell prefered its superiority to the architecture at Khiching (Mayaurbhanj). A sculpture of a learning elephant from Benusagar is still found preserved in British Musuem at London which proves to the westerners the wonderful workmanship of art, practiced by Oriyas in those days.

Similarily the ruins of Narayan Garh and Guhia Pal in Dhalbhum speak of high class art and architecture. The fighting Karnarjun and Dashabhuja Durga found there quite resemble the Orissa school of architecture. Dr. Stcchm, an eminent mineralogist writes in geological survey of India, volume IV, page 93, (copper deposit of Singbhum). "It seems to me how ever certain that the present half wild inhabitants are not in a condition to carry out such works, and this may be relies of an ancient civilization like the rock-temples of neighbouring Orissa."

COMMUNICATION AND ADMINISTRATIVE FACILITIES

Singbhum is nothing but a continuation of the Oriya-speaking tracts of the south. Now that Keonjhar, Bonai Gangpur, Seraikella and Kharswan have merged with Orissa, Singbhum has become practically one with them, Singbhum is connected by road with Orissa much more conveniently than with Bihar. From Singbhum boarder up to Cuttack it is less than 150 miles by pakka road through Keonjhar and Jaipur road. Balasore is only 56 miles from Dhalbhum boarder by a road via Baripada. By crow-line Cuttack is only 140 miles from Chaibassa where as Patna is about 250 miles by

crow line and is more than 350 miles by Pakka road through Ranchi, Hazaribag and Gaya.

Even by the existing Railway system Cuttack is 220 miles from Singbhum boarder where as Patna is 320 miles by the shortest route. Cuttack will be much shorter when the Amda-Jamda line is extended to Jaipur or even Tata—Badampahar is joined to Rupsa—Talbandh line. The main B N. R line running through Singbhum, Gangpur and Sambalpur has made it one compact area. Where as Singbhum is seperated from Bihar and rest of Chotonagpur by the great belt of mountains of Ranchi and Manbhum (Tebo range and Dalma range consisting of 'Baria Buru,' 'Bichha Buru,' 'Deujat Buru.' 'Pondu Buru,' 'Khonda Buru,' 'Rai Sindri Pahad,' 'Chhandru Buru,' 'Dalma Pahad' and 'Haldiboni Pahad'.) Over which the Government has never been able to carry a railway and has with much expenses and difficulties been able to make three passable roads one at Tebo, the 2nd at Dalma near Jamshedpur and the 3rd at 'Satgurdum' near Galudihi.

After the merger of Orissa States—Keonjhar, Bonai, Gangpur, Sareikella and Kharswan a very look into the map will convince any casual observer of the necessity of including Singbhum into Orissa for administrative purposes.

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CONGRESS WORK

Since 1919, Singbhum D. C. C. is functioning under Utkal P. C. C. The late lamented Utkalmoni Gopabandhu Dash first brought the massage of Mahatma Gandhi to this District Bihar, objecting to the functioning of a D. C. C. under Utkal, a vote was taken from the congress members of 1924 by reply cards by a committee of three persons (Utkalmoni Pandit Gopabandhu Dash, Deshratna Rajendra Prasad and Sjt. Gopabandhu Chowdhury) and it was decided by an over-whelming majority that Singbhum should form a part of the congress province of Utkal (nearly 4000 votes for Utkal and 200 for Bihar.) Since then the District of Singbhum as well as the states of Sereikella and Kharswan have continued to have congress works and organisation under Utkal P. C. C. Utkal P. C. C. also submitted a map of the areas under it to A—I. C. C. on 14. 12. 35 where in they have included the District of Singbhum and the states of Sareikella and Kharswan. It is only by their letter no. 21/481 dated Patna, 9. 1. 35 that objection was raised for transfer of Dhalbhum to Bihar P. C. C. When Dr. Rajendra Prasad happened to be in charge of congress affairs and by their Post Card No. P 24/1955 dated the 17. 5. 37 they ordered the transfer of Dhalbhum to Bihar P. C. C. without giving a chance to hear the objections of Utkal

P. C. C It is unfortunate that a D. C. C. under Bihar has been kept in the District inspite of the decision by a plebiscite in 1924, to the effect that Singbhum should be included in the congress province of Utkal.

DHALBHUM'S CASE

As recently a section of the Bengal Press and some of our Bengali Brothers have appeared in the field and are claiming Dhalbhum, Dhalbhum's case needs a seperate mention.

As we have said before 'Dhol' Khatriyas are only to be found in Orissa at Dompara and Jaipur. the original settlers of the family came from Jaipur, with permission from Gajaptis of Orissa and established a state by conquering the ruling aboriginal chiefs. One of his brothers settled at Anandpur on his way, in state Keonjhar and the family is still a zamindar there. Some people say that they are up-country Rajputs. If that be so it proves more that Dhalbhum was an Oriya territory from before as other wise how could these up-country chiefs accept Oriya Karans as their "Guru Goswamis" and Oriya Brahmins as their priest, Guru and Pustaka charyya and how did they give sashan grants to Utkal Brahmins. We also read in Dhalbhum

settlement reports, 1906 of a patanaiki dasturi in vogue, during the reign of Raja Chitreshwar Dhal of Dhalbhum, the pattanaiks of the Karan caste used to keep state accounts.

Aini-Akbari and Madla Panji mention Ghatsila as the zaminderi under the Jaleshwar Sarkar in the province of Orissa. Sterling has quoted a valuable extract from the revenue accounts of Raja Mansinha in the Amli year 999 describing the position of Mughal feudateries of Orissa. There-in the Zaminder of Ghatshila has been shown as a subordinate chief under the chief of Fathiyabad (now indentified in the District of Balasore). On that account the Parganas of Manbhum situated to the north of Dhalbhum has also been shown as belonging to Orissa. Dr. J. N. Sarakar mentions Dhalbhum as a dependent chief of Mayarbhanj in his "studiès in the Mughal Empire.' Feudatory states Gazetter (Mayarbhanj portion page 239) mentions that Taraf Haludpukhur originally formed a part of Mayarbhanj and was given to Raja of Chalbhum. Eminent historians like R. D. Banerjee, Rai Jogesh Chandra Bose Bahadur and Mr. F. C. ParGiter declare that Dhalbhum was a part of Utkal Desh. By nabab's Orissa they meant Districts of Midnapur and Bankura and Dhalbhum sub-division of District of Singbhum which once formed a part of Midnapur. Midnapur was a part of Utkal Desh is very clear from the

ollowing report of Mr. H. Ricket, member board of revenue in 1855 'In 1741 Allahvardi Khan, nabab of Bengal ceded the province of Orissa retaining only the northern portion of it, roughly demarcated by the river Subarnarekha which comprised the modern District of Midnapur and Bankura and the eastern portion of the District of Singbhum." Orissa, mentioned in the grant of Dewani by the emperor is the above mentioned northern Orissa only as the southern Orissa was then under the Marathas. when the British conquered southern Orissa in 1803, Midnapur again with Dhalbhum formed part of the province of Utkal and Dhalbhum was being administered by the commissioner of Cuttack. The following "Kabuliat" of Raja Chitreshwar Dhol in 1829 clearly established the above Statement. "I. Raia Chitreshwar Dhal. son of Ram Chandra Dhal. (deceased) Zaminder of Pargana Ghatshila............in the thanawari of Balarampur. District Midnapur province Orissa .... having attained the majority petition that settlement might be made with me on which a report was, on 21st May, 1829, made to the local commissioner of Cuttack, who in his letter dated 4th June, 1829, ordered the required settlement to be made........" Dr. Hem Chandra Rai P. H. D. (Londan) gives a very intersting map of medieval Orissa in his famous book "The dynastic history of northern India wherein Dhalbhum has been included within Orissa.

Dr. R. D. Banerjee also has included Dhalbhum within the high lands of Orissa and shows the zaminders of Dhalbhum as a dependent chief of Mayarbhanj Raj.

Rai Monamohan Chakravarty Bahadur also includes this eastern portion of Singbhum within Jaleshwar Sarkar. Madla Panji also reveals that the suffix 'Bhum' (as Dhalbhum, Singbhum, Manbhum, Bhanjabhum etc.) is at times used in place of the general name 'Bisi' for an administrative sub-division. Evidently therefore Dr. Grierson's exclusion of Dhalbhum in the linguistic map of Oriya-speaking tracts is a bonafide mistake and perhaps he was mislead by some Bengalis of Manbhum or by the Bengali Manager of Dhalbhum.

LANGUAGE

That the language of Dhalbhum was all along Oriya and education was imparted through Oriya medium up to the later part of the nineteenth century will be evident from the following two passages.

The Bengali Head Master of Baharagora M. E. School wrote in the log-book of the school as follows. "Before 1862 it may be said that Bengali was unknown in these villages, then the people spoke in

Oriya and boys learnt Oriya in Oriya Pathshalas. In 1865 a Bengali Pathshala was started at Baharagora and Babu Khetra Mohan Roy was appointed its teacher."

In title suit No 67 of 1921 Babu Tribhuban Ojha, the leading Maithili Brahmin of Dhalbhum deposed at the age of 68 on 11. 8 22 as follows." .... I cannot read and write Bengali and Sanskrit. I know Oriya. I can read and write Oriya. I read Oriya Karma-Kanda book, by Shambhu Kar Bajpie................ I read in Utkal Pathshala".

The above facts are fully confirmed by late Raja Satrughan Dhal's submission in land Registration case dated 17. 6. 87, as follows: "Dhalbhum is not lower Bengal but it forms a part of Orissa. That the masses speak and write Oriya. The Pundit's Shastras are all written in Oriya character. The Oriya or 'Villayat' year prevails. The Brahmins are of Utkal order or shreni and not of Radha or Barendra Shreni as in lower Bengal and are Governed by "Mitaskhara"."

In fitness of things, therefore the Railway authorities, who know the language of the place have introduced Oriya in the railway tickets of Dhalbhum.

1911 census reports say "Oriya is mainly spoken in Dhalbhum and Porahat" And the census reports of 1921 remark, "The Oriya speakers are found in

greatest density in the east of the District in Baharagora P. S. From that point a belt of mixed population which includes a fair proportion of Oriya stretches up north and west to the two Chotonagpur States."

Mr. B. Foley, Commissioner of Chotonagpur also reported in his no. 853 J, dated 26. 3. 19, that he was struck with Oriya look of the villages while touring through west Dhalbhum.

Mr. A. Garrelt I. C. S, Deputy Commissioner, Singbhum reported in his no. 57-7-C, dated 1. 3. 19, that Porahat and Dhalbhum are essentially Oriya when they are not aboriginal is undeniable. That Oriya is not taught in the schools of these estates is a great wrong to the people concerned.

During later part of nineteenth century when Bengalis came as Dewans of Dhalbhum estate, Bengalis as pleaders to Chaibassa and the Bengali movement to the effect. that Oriya is not a seperate language, was carried through out Orissa, Bengali was introduced in Dhalbhum in schools and courts in supercession of Oriya. From the 'Pattas' and 'Sanandas' granted by the Dhalbhum estate we also find that right up to 'Sana' 1271, corresponding to 1863 A. D. estate documents and orders were all written in Oriya character. A sample will prove it.

ଶ୍ରୀ ଶ୍ରୀ ରାମଚନ୍ଦ୍ର ଋକ୍ମିଣି ଚରଣେ ଶରଣଂ

ଶ୍ରୀମତ୍ ରାମଚନ୍ଦ୍ର ଦେଓ ଧବଳ ଦେଓ ମହାରାଜାଙ୍କର ଦେଶମନାଅ ସାହୁଙ୍କୁ ନମସ୍କାର ପଛା ସନ ୧୨୭୧ କନ୍ୟା ୧୧ ଦିନେ ଏ କାରଣେ ଅଙ୍କ ଅବଧାନ କଲୁଁ ଗାଣ୍ଡି ଦେଇଲ ଗ୍ରାମର କ୍ଷେତ୍ର ଦୁଷ୍ଟଚୋର ଛଳ ହାଳର ପୂର୍ବ ରାଜାମାନେ ଦେଇ ଅଛନ୍ତି ଏ ମା ଦ୍ଭୋଗ ଦଖଲ କରି ଏବେ ଆମ୍ଭେ ଏହି ଗ୍ରାମ ମଜକୁରରେ ଏକ ହାଳ ଏକୁନେ ଏକ ହାଳ କରି ଦେଲୁଁ । ହାଲ୍ ସାବିକ ଗୁରୁମହଲ ଛାଡ଼ି ଦିଆଗଲା । ଏହାର ଖଜଣା—ଅବଧାନ କଲୁଁ ଆଠଭେଡା ଗ୍ରାମ ମାସର ମଧ୍ୟ ଅବଧାନ କଲୁଁ । ଅଚ୍ଛୁଭେଦା ଠାକୁରାଣୀଙ୍କର [illegible] ଦୋଦା ଦେବ । ଏଥିରେ ଅନ୍ୟମତ ନାହିଁ । ବିଶେଷ କି ଅଙ୍କ ଅବଧାନ କରିଲୁଁ । ଇତି ।

After introduction of Bengali in Sch^ols, Courts and Rajsirastas there has always been a move since 1881 by Bengali Govt. officer in collision with the Bengali Manager of the Dhalbhum estate to increase the number of Bengalis by including Bhumijs, Santals and some Oriya castes within their fold, and to minimise the Oriya figures. So achieve this end they have always appointed more Bengali supervisers and enumerators' in census operations. The above statements are coroborated by census reports. 1921 census reports says that Bengali-speakers increased by 14000 or 15·3% mainly due to a number of Bhumijs being returned as Bengalis.

1931 census Superintendent remarks that in Dhalbhum area where most of the Bengali enumerators were employed, the benifit of doubt was

more often derived by Bengalis than by Oriyas and points out in the P. S. of Baharagora and Kalikapur there was in 1931. despite an increase in the total population, a decline in the number of Oriya speakers, as compared with the figures of 1921 from 14550 to 10744 and from 8924 to 5666 respectively.

Now coming to the census figures of 1931 we have dealt with it at length in the census chapter. By adding the total figure for aboriginals, for Harijans, for Hindi-speakers and for the Oriya castes we have got a total of 894491 for non-Bengalis. On subtracting the above from the total figure 929802 for the District we get 35311 as Bengali speakers in the whole District. The floating Bengali population for Jamshedpur city bing 17768 we get 17543 Bengali speakers for rural Singbhum. In the Sadar Sub-division there are 6412 Bengali-speakers. Hence ultimately we get 11131 as Bengali-speakers in rural Dhalbhum. By adding the Oriya caste figures we have shown in the census chapter that Oriya-speakers come to a total of 255353. Substracting 127247, the number of Oriya-speakers in the Sadar-Sub-division, we get 128106 as Oriya-speakers in Dhalbhum. The number of Oriya-speakers in Jamshedpur city being 8791 we get ultimatly 119315 as Oriya-speakers in rural Dhalbhum. We have also shown the number of Hindi-speakers in rural Singbhum to be 1092 only. So

both the Bengali and Hindi-speakers in rural Dhalbhum compare very insignificently with the Oriya-speakers.

The existance of the great industrial city of Jamshedpur in Dhalbhum has drawn the eyes of our more powerful neighbourers to Dhalbhum : but unfortunately they forget that Oriya 'Gondas' and 'Kumhars' of the notified committee area have been made landless by the establishment of the company and Oriya-speaking or tracts of Gangpur, Bonai, Keonjhar, Mayarbhanj, Sereikella and Kharswan supply all raw materials to the company.

'O' DONELL COMMITTEE REPORT.

The O' Donell Committee report it-self clearly shows the lack of knowledge of the committee members regarding caste history and geography. They have classed as many as 47450 as doubtfuls in Sadar and 85530 as doubtfuls in Dhalbhum ; a caste quite new in the annals of census operation. But they admit that these doubtfuls consist of 'Bauris,' 'Ghasis' and 'Pans.' It is unfortunate that these clear Oriya castes have been classed as doubtfuls, in the interests of Bihar only. Pans of Singbhum have been declared as Oriya-speakers by Mahatmaji in an

article in his 'Harijan.' Census report, 1921, vol. VI, page 772 says that Ghasis are also an Oriya caste. Bauri is also a caste peculiar to Orissa and Orissa lone. It is also unfortunate that Bhuyans were classed as aboriginals though Bengal District Gazetter volume XX. at Page 64 as well as census Superintendent 1921, admit that the Bhuyans are Oriya-speaking people. Taking these doubtfuls the Bhuyans into consideration the Oriya-speakers for out-number the Bengali-cum-Bihari-speakers in both the sub-divisions. One cannot follow the remark of the committee as to how can the Bihari-cum-Bengalis have still a substantial majority in Dhalbhum if the doubtfuls were assigned to the Oriyas in Dhalbhum as in that case doubtfuls-cum-Oriya would be 98753 as against Bihari-cum-Bengali, 89041. The Committee as it seems has been guided totally by I. C. S. opinions like that of Mr. Scott, ignoring the evidence of Mr. H. Diopic, the Divisional Inspector of Schools, Chotonagpur, who gave his evidence, after a thorough tour in the District, to the effect that all people in the rural area are Oriya-speaking people. The Committee also did not take into consideration the remark of the census Superintendent showing how Oriya-speakers have declined in Dhalbhum inspite of the increase in the total population. The Committee also totally ignored the historical aspect of the thing. They did not

take into consideration the Singbhum District Gazetter's remark that Bhuyans, who are essentially an Oriya caste, were found to be inhabiting the District even before the advent of the 'Hos.' The Committee has also not taken into consideration the fact that the Bihari-cum-Bengali-speakers include Hindi-speakers of C. P., U. P., Punjab, Bombay Gujrat, Marwar. as well as the Urdu-speaking Mohammedans, who have come from different provinces. They have also failed in their duty by amalgamating the floating population of Jamshedpur and other industrial centres with the population of rural Singbhum. They have mentioned nothing about the distribution of 'Hos,' who are only to be found in Orissa and Singbhum and have none to represent them in Chotonagpur even. not to speak of Bihar. They forget all together that way-side demonastration can be arranged by any one by spending money. As a matter of fact the committee could not see through the Bihar Govt's. game, played through its I. C. S. officers, while Orissa had no Govt. of its own at that time. Their opinion about the 'Kandhas' and 'Shabars' of agency area should have been equally applied in case of 'Hos' They ought to have considered the geographical position more carefully. their comparison ought to have been between Orissa and Bihar and not between Orissa and Bihar and not between Orissa and Chotonagpur, as Chotonagpur was never a

seperate administrative unite The committee as it seems, lack in far-sight. They even did not take into consideration the Atrbe committee's recommendation to the effect that any administration set up for Orissa, should also include the Orissa States within its fold. In that light of the thing the states should not have been thought to be a hindrance by the committee for administration of Singbhum. Now that Orissa States have merged in Orissa, there exist no other barrier and Cuttack is much nearer to Singbhum by road than Patna.

SAREIKELLA AND KHARSWAN

A book on Shingbhum cannot be deemed complete without a chapter on the two states of Sareikella and Kharswan, situated on the northern boundary of the district of Singbhum.

The states of Sareikella and Kharswan belong to the junior branches of the Raja of Singbhum. Singbhum District Gazetter admits that 'Bhuyans' were the original settlers of the land. The 'Hos' and other came afterwards. The Sinha chiefs, when they entered these 'Jangal Mahals' they defeated the Bhuyan chiefs and established a state after their title as Singbhum. Thy also adopted the Oriya language and culture of the 'Bhuyans' and

accepted 'Powrdi Devi' the presiding dity of the 'Bhuyans' as their's. The Sing chiefs also accepted the sovereignty of the Gajapati Raja of Orissa, as the 'Jangal-Mahals' were then a part of the high lands of Orissa. From the report of George Vansittert, the then resident of Midnapur, in December, 1767, it is evident that Singbhum was never reduced by the Mughals, nor did the Marathas extend their power over Singbhum and receive any revenue from it In 1820 the Raja of Singbhum acknowledged himsell on a feudatory of the Britssh, agreeing to pay an annual tribute of 101 Sikka rupee. In 1837, Kolhan was constituted consisting of four pidhs of Mayarbhanj 16 pidhs of Singbhum, 4 pidhs of Sareikella and 1 pidh of Kharswan. After it is annexation the chiefs of Sareikella and Kharswan were treated as subordinates of the principal assistant at Caibassa. Dhalbhum was transfered to the charge of this assistant in 1843. Porahat was confiscated and incorporated in the above District in 1892. Thus Singbhum Raja's territory consisting of Porahat Kolhan, the two feudatory states of Sareikella and Kharswan along with Dhalbhum, remained incorporated with Bengal, under the Commissioner of Chotonagpur, when the province of Bihar and Orissa was created the afore-said areas continued as before in Chotonagpur, under the new province of Bihar and Orissa. As a result of the memorials of the

chiefs and tenants of Sareikella and Kharswan these two States were brought under the political agent of the Orissa feudatory states in 1916 and have continued as Orissa states even after the seperation of Orissa from Bihar in 1935. The eastern states union constitution Act, 1947 also includes the states of Sareikella and Kharswan within Oriya-speaking states in their III schedule.

Aini-Akbari and Madla Panji both include Sihgbhum within Jaleswar Sarakars. Sterling mentions Singbhum as a subordinate chief under the chief of Mayarbhanj. Eminent historians like R. D. Benerjee and Rai Jogesh Ch. Bose Bahadur also hold the same view. Dr. Grierson includes these two states in his famous linguistic map within Oriya-speaking tracts. Dr. Hem Ch. Rai also includes these two states in his famous dynastic map of Orissa. So essentially Sareikella and Kharswan were branches of the Oriya feudatory state of Singbhum.

The Raja of Sareikella is connected by ties of marriage with the Oriya Rajas of Dhenkanal, Kalahandi and Manjusha and the Raja of Kharswan, with the Oriya Rajas of Kanika, Keonjhar and with Maharja of Parala Khemendi. The Raja of Sareikella himself in his presidential address of the nineth sitting of the Singbhum Utkal Sabha held on 27th May, 1934 has declared "My heart pulpitates as much as the hearts of the Oriyas of Singbhum do

and has claimed the District of Singbhum to be an essentially Oriya District and has declared the Rajas of Sareikella, Kharswan, Porahat and Dhalbhum to be Oriya Raj families.

Since the creation of these two States up to 1890 Oriya was the language of Courts and Schools and all documents and state records were written in Oriya character. Hindi-speaking and Bengali-speaking officers, serving in Chotonagpur Commissioner's office attempted to introduce Hindi and Bengali in the schools and courts at intervals But ultimately it proved a failure. But Oriya continued all along to be the language used in state records of revenue and domestic departments and Madla Panji (State chronicle) continued to be written in Oriya.

The following remarks by high and impartial Govt. officers in visitors' books in Kharswan and Sareikella M. E. Schools will give a light to the state of things.

I quote bellow a few of the remarks.

Kharswan

(1) "Oriya is now introduced in this school as the vernacular in the place of Bengali and this is what it should be, as the mother-tounge of the boys attending the school is Oriya."

26. 11. 1908 — Sd/ X. Dhan Munda
Asstt. Inspector of School
Chotonagpur Division.

(2) "Oriya is the mother-tongue of all the children and their first lessons in the schools must necessarily be given and explained in that language."

17. 11. 1910 { Sd/ J. L. Cunninghum
Inspector of Schools
Chotonagpur Division.

(3) "The most important question effecting the schools is the introduction of Oriya as the vernacular. There was strong feeling in the public in the matter. Considering that the entire non-aboriginal population of both Sareikella and Kharswan states are Oriya-speaking I do not see why this should not be the court language instead of Hindi. Unless this change is effected. the substitution of Oriya for Hindi will be difficult as the boys will have to learn Hindi all the same. If both the chiefs can agree in the matter, a representation to Govt will have weight. But it is for them to move in the matter in the interests of their subjects."

26. 1. 1914 { Sd/ B. C. Sen
Deputy Commissioner,
Singbhum

On 30. 12. 1914 the Chiet of Kharswan ordered introduction of Oriya in the schools Mr. G. L. Fawcus, Inspector of Schools, Chotonagpur Division recommended ablolition of Hindi altogether on 10. 1 1914

Sareikella

(1) "The secretary will consider seriously, concerning the language which should be the medium of instruction in the schools, Oriya appears to be the vernacular of the place, but the court language is Hindi and it is not understood why Bengali should be taught in the schools."

14. 12. 1908 { Sd/ Samuel 'X' Dhon Munda offtg. Asstt. Inspector of Schools, Chotonagpur Division.

(2) 'The language in which instruction is given is Bengali. The language actually spoken by the majority of the Boys is Oriya, while the court language is Hindi. A reason for Bengali being chosen is that instruction is given in Bengali at Chaibassa. There also the language generally spoken is not Bengali."

15. 1. 1909 { Sd/ A. W. Cooc Deputy Commissioner, Singbhum.

(3) "It is also a matter for serious consideration, whether Oriya or Hindi should not be taught in place of Bengali, which will be of no use in the state, where Oriya is the mother-tongue and Hindi the court language. I am told Hindi would be too difficult for the boys."

12. 12. 1912 { Sd/ B. C. Sen
Deputy Commissioner
Singbhum.

(4) "Oriya is being gradually introduced as the medium of instruction throughout the school."

23. 1. 1915 { Sd/ H. Lambert
Inspector of Schools,
Chotonagpur Division.

Judging from the remarks of the above impartial high officials there can be no doubt left in the minds of any one that linguistically Sareikella and Kharswan belong to Oriyas and to no other race.

Mr B. Foley, I. C. S, Commissioner of Chotonagpur also in his no. 868 J. dated Ranchi the 26. 3. 19 writes "while touring through west of Dhalbhum, Kolhan, Sareikella and Kharswan I have always been struck with the Oriya look of the villages. The houses seen to be built in the same way as in Balasore, Cuttack, Puri and Orissa feudatory states."

The census report of 1921 says also "The Oriya speaker strech up north and west to two Chotonagpur states where the intelligentia are Oriyas and the state records are maintained in Oriya." This shows the true state of things.

Now coming to the census figures the 1931 census was held under most strained circumstances,

as it was held on the eve of the sitting of the 'O' Donell committee. The Bengali District census officer tried his utmost to minimise the Oriya figures in the District as well as in these two states. Fortunately, however, the Oriya-speaking people far outnumbered the Bengali and Hindi-speaking people, in the District as well as in the two states.

1931 figures for Sareikella and Kharswan.

Oriya-speakers – 51206
Bengali-speakers—45364
Hindi and Urdu-speakers—10226

Amongst these Hindusthani speakers are included 2886, Mahammedans, who constitute a seperate block in them-selves and are being educated through Oriya medium in the states. They have also their own language Urdu. Substracting this number the Hindi-speakers come to 7338, who are mostly Marwaris, Kachhis, who have come for business and the Hindi-speaking employees of Sini B N. Ry. Workshop and Tata mines consisting of people from C. P.; U. P., Punjab and other provinces. Actual people from Bihar will not be more than 100.

Of the 45364 Bengali-speakers 28507 are Kurdmis, who have a seperate Kurdmali language of their own and are distributed throughout India. They adopt the language of the Province, they inhabitate. Here in these states they are educated and civilized through Oriya medium and have thus

adopted Oriya language and culture. It is interesting to note that though there is a Bengali section in the Sareikella High School only 12 boys (wards of the Bengali state officers) out of 357 read in that section. This shows the linguistic affinity of the people. Another thing may be noted here, that the 'Kurmis' of the sadar, have been declared by the competent court at Chaibassa to be Oriya-speaking in census cases of 1941. As in the District so here as well 13788 Bhumji's have also been classed as Bengali-speakers. Subtracting the number of Kurdmis and Bhumij's we get 3069 Bengali-speakers who are workers in B N. Ry Sini workshop, the Tata mines and are Bengali officers of the state They have no permanent character and have nothing to do with the permanent inhabitants of the state. Regarding the 'Hos' numbering 34407 we have spoken at length in the Adibasi chapter above. They have there kingmen in Oriya-speaking tracts only and have none to represent them in Chotonagpur and Bihar. When the number of the Bhuyan 7195, an essentially Oriya caste be added the Oriya number will come up to 58401.

Unfortunately for the Oriyas the 1941 linguistic figures are not published by the Govt. If published it would have shown the real state of things as there was no provincial clique in 1941. The state of Sareikella however ennumerated the census slips and

kept the figures for their own reference. The figures are—

Oriya-speaking—	79925
Bengali-speaking—	10273
Hindi-speaking—	859
Tribes	65307

These two states are all along constitutionally under Utkal P. C. C. and no other province has ever raised any objection. The University of Patna did not raise any territorial objection when the H. E. School at Sareikella affiliated it-self to Utkal University in 1942 along with other high schools of Orissa. These states have also sent-up representatives to the constituent assembly as a part of Utkal States' peoples' constituency. The All India states' peoples' conference has also recommended the merger of these two states with Orissa. The 'Chaw' dance of Sareikella is an essential part of Orissa school of art and is peculiar to Orissa and Orissa alone. The Raj family of Sareikella has contributed much to the Oriya literature and so also its inhabitants. The names of Late Maharaja Udit Narain Sinha Deo, Kumar Bijoy Protap Sinha Deo, Shri Sarat Chandra Acharyya B L. and Kabiratna Kali Prasanna Kabi are worth-mentioning in this connection. All Hindu caste people are related to Oriya people by ties of marriage and are Governed by Mitakshara School of Hindu law. They also

observe all Oriya festivals, religious rites and customs. The 'Sapta-matruka' murtis found in Kuchung pidha of Sareikella State and kept in Sareikella musuem resemble the Orissa school of architecture. The pidhas of Kuchung and Icha were formerly parts of Mayurbhanj State and were added to Sareikella after the Kol rebellion. Tamar, situated to the further north of Kharswan in Ranchi District was once a part of Utkal according to sterling

All the above facts undoutedly prove that no other province save Orissa has any claim what so ever on these two Orissa States.

JHARD KHAND

As our Adibasi brothers are being duped in the name of seperate Jhard Khand ; a few words regarding Jhard Khard need mention. The All-India Congress is pledged to re-disiribution of provinces on linguistic bas s. Jhard Khand being a more on racial basis the Indian National Congress can hardly concede to it The constituent Assembly is the proper place for a move for a seperate Jhard Khand. Reports of the proceedings of the constituent assembly so far published clearly indicate that there has been no such move by Adibasi leaders in the constituent assembly. The constitution

making of the Indian Union is coming to a close and the constituent assembly so far is committed to formation only of a seperate Andhra Province. So our Adibasi brothers are only being duped by their leaders and Bihar is taking advantage of this Jhard Khand move, in their Sareikella and Kharswan claim.

Now coming to the actual state of things, the percentage of the Adibasis in Bihar is 13·5 only. If at any time Chotonagpur and Santal Pargana are seperated (for which there seems to be no hope) their percentage wlll come up to 36 where as the present percentage of the Adibasis in Orissa is 43 and with the inclusion of Singbhum the percentage will come nearly up to 50. So ours Adibasi brothers are getting a practical Jhard Khand in Orissa and they will not have to run after a false dream of Jhard Khand as now they are running. It is interesting to note here that the great religious saint Kabir has named Orissa to be Jhard Khand in his famous Hindi Bhajan of Jagannath as --

कबसे च्छोड़ि मथुरा नगरी
कवसे च्छोड़ि कासी,
झाड़खंड मे आय विराजे
वृन्द्रावनके वासी।

